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he sets his reasons for renouncing Universal-
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BOSTON RECORD.

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RELIGIOUS.

(For the Boston Recorder.)

DONATION VISIT AT REV. JONAS PERKINS'S, BRAINTREE.

Mr. Editor—It has become almost a custom among the religious communities about us, to make what are styled donation visits to their pastors. Such a pleasant meeting has been held at the house of our respected minister, Rev. Jonas Perkins, a few of the details of which, as recorded before, we trust you will not deem unfit for insertion in the Recorder.

It was requested by certain members of the society that the parsonage be thrown open for the reception of volunteer visitors from the parish, on Tuesday evening last. During the day previous, preparations were made for the entertainment of the company, by a committee from among the ladies. The tables were literally groined beneath the rich and ample contributions of friends, and reflected great praise on the committee by the taste and beauty of their arrangement.

Besides other valuable presents, there were exhibited for examination various articles, interesting both for beauty and use, donations of friendship and esteem from various members of the society to the pastor's wife. The occasion, with all its circumstances, must have been most heart-cheering to both pastor and people. There were gathered old men and matrons, young men, maidens and children to meet him, whom they revered as their spiritual guide, and give and receive the tokens of friendship and affection which could not be mistaken. Each countenance told in its expression that true happiness filled the mind, and that undiminished confidence yet continued between him who has filled the office of pastor here for nearly thirty years and the people to whom he has preached, with whom he has labored and sympathized, in joy and sorrow, in prosperity and adversity, in health and sickness, from youth to age.

The number that were convened was upwards of two hundred; and the exercises of the occasion commenced by a most interesting and happy address from Mr. Thayer, Esq. It was indeed thrilling to hear from the lips of this respected and venerable member of the church, the expression of the feelings of his own heart, and his interesting account of the settlement of the pastor, and succeeding events in the history of the society, with his affecting reference to the number of the departed, and the few who remained—only himself and one other of the original male members of the church.

Then succeeded the singing of the following hymn, composed for the occasion by a lady of the society—

We come, with hearts of peace and love,
Our Pastor here to greet;
And yield you his friendship moved,
With joy we all do meet.

Our offerings, small, but freely given,
Accept with wishes true,
That blessings rich God in Heaven,
Be sent on yours and mine.

In retrospect let us take
A short and hasty view
Of by-gone days, of other years,
Of joys and sorrows true.

Near thirty years have sped their flight,
And time has worn its bow;
Went out, with true sincere delight,
To greet our Pastor now.

That little band, except a few,
Are sleeping in the dust;
We are growing old and weak and slow;
With them we soon shall rest.

Those days are past when Bacchus ruled,
And men were led astray;
We thank our God you've lived to see
A time—no longer long.

Good temperance men can now be found,
Upheld by reason's sway,
Who take the wanderer by the hand
To lead him the right way.

We glory in this work of love,
And would our God you'd move
God help our tardy steps to move
To free the captive too.

We look to you to guide our feet
In wisdom's narrow way;
God send you grace to lead us on
To lead to endless day.

When all the unnumbered throng around
The bar of God shall stand,
May you and yours, with spotless robes,
Be found at his right hand.

The singing was followed by an appropriate prayer by the pastor.

After a blessing, the company partook of a repast which had been provided. Then the following original ode was sung—

Pleasant is the kindly greeting
When a neighbor meets his friend;
Hours of converse sweet no feeling
Of friendship fails to end.

Not we prize them;
Joy of our happiest thoughts they blend.

Pleasant, too, the friendly meeting
When a loved one home returns;
Every heart with love is beating,
Every eye with rapture burns.

Glad the welcome!
Every eye with rapture burns.

But a glow of pure pleasure
Thrills the Christian pastor's heart,
When he feels the priceless treasure—
Joy his people can impart.

By the pledges
Of their confidence and love.

If, when ties of friendship bind us,
We extend the cordial hand,
Acts of love, and words of kindness
Flow to bless the kindred band;

Gratulations
Joyful, true, such scenes demand.

Welcome, welcome, then be proffered
To the friends who gather here;
Symphonies, so kindly offered,
We reciprocate, since we're here.

Welcome, welcome,
To our friends who gather here.

May our God command his blessing
On our banquet and our store;
May their hearts, by love possessing,
Stored with felicity, ask no more.

Gracious Father,
Bless them now and evermore.

A Welcome from the younger members of the family.

To our dear friends who welcome here,
As well as those you sing,
For we esteem as those dear
The pledges that you bring.

These bid our filial hearts awake,
And answer you again,
And sweet the pleasure that we take,
Though humble be the strain.

Accept our thanks for what you do,
Believe we are grateful feel—
We know that you are kind and true;
Your presence is the seal.

So happy be the evening, then,
In holy friendship passed;
And may we love to meet again,
And union ever last.

We gladly bid you welcome too,
And grasp the hands of friends;
And may't be ours to meet you
Where friendship never ends.

These were followed by an address from the pastor, most appropriate and impressive, which represented a heart burning with zeal for the cause of his Divine Master, and with love, affection, and sympathy for the people of his charge. When settled, he remarked, his health would hardly admit of the hope of life this long—but he had been spared; and the society, at that time weak and feeble, was now strong and flourishing; and the church, which was then a member of Amherst College, the Sabbath School, and all the younger part of his congregation, have grown up under his ministry. A large proportion of the Church have been received to its communion by him, and the seal of the covenant of grace has been made with the souls of the lambs of his flock, and many here it is believed have been, in several seasons of revival, brought to Christ through his instrumentality. All these interesting things endear a minister to his people, and why should such tales ever be broken? When I think of Mr. Fisher's comparatively long ministry, I am ready to weep over the many tender ties that have been severed, hopes disappointed, and good prevented, by the injudicious and baleful practice of frequently changing ministers. How commendable it is to the people in Harvard to be steadfast and satisfied with their minister, and he with them. They are an example to other churches and other towns, who commend and respect them for their steady and increased attachment to the pastoral office and a permanent ministry. They know their minister's worth, and that his usefulness will not decline, but increase with his years. How desirable it is that the connection between minister and people should be so strong as to continue through life, that he may die with them, and say to his final Judge: "here am I, and the people whom thou hast given me." No language can describe the thrilling interest and solemn associations connected with the ministry, in all its bearings and whole extent.

Let a people consider their minister from his ordination onward through life, and the great object of his settlement among them; let them seriously reflect upon their meeting at the judgment seat of Christ, and their solemn account for the proper improvement of this connection; and ministers will have a stronger hold upon the affections of their people, and the people be blessed with a more permanent, useful, and happy ministry. F.

(For the Boston Recorder.)

DONATION VISIT AT HARVARD.

Mr. Editor—I have read with interest the notice of "Donation Visits," which have appeared lately in the Recorder, and believe you are doing essential service to the Church of Christ, as well as to his ministers, by publishing them. The people in several societies in this vicinity are stimulated by the example of others in this respect to "go and do likewise." Had the privilege of the present visit been made to their pastor by the Rev. Mr. Fisher's people in Harvard, on Tuesday, the 28th of February. There were about 130 persons present, and the children of the Sabbath School were to meet at his house on a subsequent day. Nearly all the members of the parish, of mature age, were present and took tea together with their minister and his family. The provisions of the table, furnished by the visitors, were very abundant; "and they did all eat and were filled," and they might have taken up of what remained "twelve baskets full." There were some 20 different kinds of articles left, which were worth from 40 to 50 dollars. All appeared pleased and happy. In blessing their pastor they gratified themselves.

They began to assemble early in the afternoon, and most of them remained till about 9 o'clock in the evening, enjoying much pleasant intercourse and agreeable conversation; the last hour being spent in religious exercises. All felt that "it was good to be there." The following hymn, composed by a young lady, a member of the Church, was sung by the choir—

To meet our Pastor and our friend,
Hither our willing footsteps tend;
That we our grateful love may show,
Some humble offering to bestow.

We bless thee, Lord, that thou hast given
To us, a guide to point to heaven,
Who from that dark, old, dim proclaim
The glory of thy love and grace.

Thy blessing now, O Lord, bestow
On pastor, wife, and children too;
With thy rich grace prepare each heart
In Jesus' name to meet thee here.

O may we all, both young and old,
Be gathered in the Saviour's fold,
Receive from him the joyful doom,
"Ye blessed of my Father come."

The above was sung by the choir, when the following, composed by the pastor, was sung by him and his family—

Welcome, friends and people, dear,
We are glad to meet you here;
Thine a pleasant night,
That our eyes behold, this night.

We greet all, both young and old,
Who here dwell with us to end;
In this pasture may you find
Food that suits the hungry mind.

For the favors you have brought,
We thank you with a grateful heart;
Hearty thanks, in lines not long,
We express in sacred song.

May the pastor God has given,
Be, indeed, your guide and love;
May he from that dark, old, dim
Free salvation in Christ's name.

You, his first, his only love,
He commends to God above;
May you may He grace bestow
Cause you all his love to know.

When your work below is done,
When your time on earth is run,
May you meet on Calvary's shore,
There to part no more, no more.

Two other hymns, selected for the occasion, were sung by all singers present, when the grateful pastor addressed his people in a very pertinent and appropriate manner, and expressed to them his gratitude for their kindness and benefactions, when the interesting interview was closed by prayer.

This visit to the pastor of the Church in Harvard brings to mind many circumstances of thrilling interest to this people, and those who know them and their beloved pastor.

This Church was the first in this vicinity, and among the first in the State, that was obliged to leave the house where they and their fathers had worshipped, because they could not enjoy such preaching as they desired, and believed to be agreeable to the word of God. They re-

quired like Christians from their place of worship, which at that time was a very severe trial, built them a new meeting-house, and Sept. 12, 1821, settled their present pastor, then a young man just licensed to preach. This was the first place of his preaching, and he was their first and only candidate. They still love him as their pastor and spiritual guide, and he loves them as "his first, his only love." There are now about 170 members of the Church, and a respectable congregation. There is scarcely another minister in this Association, who has been with his people half as many years as Mr. Fisher has been with his. Here he commenced his ministry, and has acquired a standing and an influence at home and abroad, which commands respect. Here his children were born and have been educated, and are growing up beloved and esteemed by the children and youth of the town. His oldest son is now a member of Amherst College, the Sabbath School, and all the younger part of his congregation, have grown up under his ministry. A large proportion of the Church have been received to its communion by him, and the seal of the covenant of grace has been made with the souls of the lambs of his flock, and many here it is believed have been, in several seasons of revival, brought to Christ through his instrumentality. All these interesting things endear a minister to his people, and why should such tales ever be broken? When I think of Mr. Fisher's comparatively long ministry, I am ready to weep over the many tender ties that have been severed, hopes disappointed, and good prevented, by the injudicious and baleful practice of frequently changing ministers. How commendable it is to the people in Harvard to be steadfast and satisfied with their minister, and he with them. They are an example to other churches and other towns, who commend and respect them for their steady and increased attachment to the pastoral office and a permanent ministry. They know their minister's worth, and that his usefulness will not decline, but increase with his years. How desirable it is that the connection between minister and people should be so strong as to continue through life, that he may die with them, and say to his final Judge: "here am I, and the people whom thou hast given me." No language can describe the thrilling interest and solemn associations connected with the ministry, in all its bearings and whole extent.

Let a people consider their minister from his ordination onward through life, and the great object of his settlement among them; let them seriously reflect upon their meeting at the judgment seat of Christ, and their solemn account for the proper improvement of this connection; and ministers will have a stronger hold upon the affections of their people, and the people be blessed with a more permanent, useful, and happy ministry. F.

(For the Boston Recorder.)

DONATION VISIT AT NEWTON.

On Thursday, 3d inst., the West parish of Newton held one of these pleasant festive at the house of the pastor, Rev. Lyman Gilbert. This is the fifth "donation visit" which the ministers of the different churches in Newton have received within six months.

Such occasions must be full of interest, both to the pastor and his flock; affording a fine opportunity for the reciprocal love of the house of the pastor, Rev. Lyman Gilbert. It is one of the good fashions of "the olden time" coming up again. In the earlier days of New England, when every good housewife did the spinning and weaving for her own family, it was customary for them, on a certain day, to repair to the parsonage, and planting their wheels at the house and garden, busy away from morning till night. In this way the minister's family were provided with clothing for the year. These industrious parties they called "bees"—a name which, it is apparent, does not apply so well to our modern assemblages; nevertheless, the spirit is the same.

In the present instance, all who reside within the limits of the parish, although some of them belong to other religious societies. It is believed that in the pleasant company which assembled in the evening, nearly every family was represented. The utmost harmony and good feeling prevailed, and great liberality was displayed. All felt that the variety of presents which were brought in during the day; loads of wood, barrels of flour, hams, tongues, fruit, butter, cheese, sugar, cake in great abundance and variety, paper, pens, valuable articles of clothing, a handsome tea set, and a fine pig; (to say nothing of a little white dog, which was presented to one of the children, and ran home again the same night.)

As "a man's life consisteth not in the abundance of the things which he possesseth," so the beauty and excellence of "donation visits" is not in the abundance of the gifts—valuable and acceptable as they undoubtedly are—but in the promotion of kind and liberal feelings. Wherever people unite a good act, they like each other the better for it; and we know very well that, as we dislike a man we have injured, we love one we have benefited. Therefore, it is to be hoped, these merry-making will abound. A SPECTATOR.

Boston, March 6, 1843.

(For the Boston Recorder.)

DIVINE FELLOWSHIP—No. VIII.

ITS CONDITIONS.

Divine Fellowship is living in sympathy with God. Our sympathy with any being must be graduated by our knowledge of that being, by our affections for that being, and by our resemblance to that being. We never hold communion with a being whom we know nothing of; it is in the nature of the case impossible that we should. That we know that being most thoroughly whom we most resemble, follows as a necessary conse-

quence upon the conditions of knowledge. The possession of like attributes is the indispensable prerequisite to the appreciation of attributes. Thus the man of honor, of generosity, of integrity, of purity, of taste, is estimated and truly known only by one who resembles him in the possession of these. We begin to know God under a circumstance of great disadvantage, the want of resemblance to him; your ways are not my ways, neither are your thoughts my thoughts, saith the Lord. We might feel low thought, without perhaps really differing from our subject, into a meditation of Adam's loss of his Maker's likeness in Eden, and upon the consequences which resulted therefrom that day until the day that Noah entered the ark.

That the lapse was not confined to Adam, or limited to the indulgence of appetite for forbidden fruit, is settled in the sixth of Genesis: "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." The fact of this downward tendency in the antediluvians is rendered the more striking by the record of few men who have been so good as Noah walked with God; he sustained an uninterrupted divine fellowship, and God took him to the home of his heart. That Enoch and his fellow-worshippers received strength from God to stand against the popular tide of the antediluvians is rendered the more striking by the record of few men who have been so good as Noah walked with God; he sustained an uninterrupted divine fellowship, and God took him to the home of his heart. That Enoch and his fellow-worshippers received strength from God to stand against the popular tide of the antediluvians is rendered the more striking by the record of few men who have been so good as Noah walked with God; he sustained an uninterrupted divine fellowship, and God took him to the home of his heart.

It is probable that the disadvantage we should experience in the very outset of an endeavor to open communion with God, by reason of the want of resemblance to Him, adverted to, would never be surmounted; that we should never attain to any just knowledge of God, except by some influence from without ourselves. We see this appearance of the mind from meditation merely upon Adam's loss of God's likeness and the apparent consequences. That it is so in fact is rendered certain by the explicit testimony of our Lord: (John vi: 44) No man can come to me, except the Father which hath sent me draw him. The spirit of God work in us to desire, to resolve, and to act. This is the commencement of fellowship with God; this is the commencement of any just knowledge of Him by fallen creatures. Attracted by the gentle influence of the Holy Spirit, the soul which has been furnished upon the husks of the world gives its votaries, and ministers will have a stronger hold upon the affections of their people, and the people be blessed with a more permanent, useful, and happy ministry. F.

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(For the Boston Recorder.)

EMANCIPATION OF SLAVES.

Mr. Editor—To save space in your columns, I refer your readers to the article of Rev. J. Tracy, in your paper of the 12th inst., and ask you to desire, to prevent any persons from doing good in their own way; but when I saw those plausible appeals to the public, in different papers, in favor of a society based on the presumption that the colored man here must be degraded, and the slave must not be liberated to remain in the country, I thought the calculated to be much wrong, by diverting the rising sympathies of the public in favor of the oppressed, from the only practicable plan for their happiness—liberty and education in this country—to one entirely fallacious. And I also think for the Colonization Society to ask for contributions before, to go to Liberia, and to carry out the plea of emancipation, is an endeavor to obtain money by false pretenses.

The Society does not profess to be in favor of emancipation. "The emancipation of slaves, or the amelioration of their condition, with the moral, intellectual and political improvement of the people of color within the United States, are objects of our mission." I do not wish to prevent any persons from doing good in their own way; but when I saw those plausible appeals to the public, in different papers, in favor of a society based on the presumption that the colored man here must be degraded, and the slave must not be liberated to remain in the country, I thought the calculated to be much wrong, by diverting the rising sympathies of the public in favor of the oppressed, from the only practicable plan for their happiness—liberty and education in this country—to one entirely fallacious. And I also think for the Colonization Society to ask for contributions before, to go to Liberia, and to carry out the plea of emancipation, is an endeavor to obtain money by false pretenses.

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